

THE  
L O R D's-D A Y  
TO BE  
K E P T H O L Y,  
Asserted in a  
FAMILIAR CONFERENCE  
B E T W I X T  
T W O F R I E N D S,  
A B O U T  
The Unlawfulness of Exercising their  
TRADES or ORDINARY CALLINGS  
on that Day.

---

*Published for the Use of Ignorant People, to prevent  
the Prophanation of that Holy Day.*

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L O N D O N:  
Re-printed for the Society for Reformation of  
Manners. MDCCLIX.

An Abstract of the Statute made the  
29th Year of the Reign of King  
*Charles* the Second, and command-  
ed by her Majesty, in her late gra-  
cious Proclamation, to be put in  
Execution.

**E**NACTED, That no Tradesman, or  
other Person whatsoever, of the Age  
of 14 Years, shall do any worldly Labour,  
Business, or Work of their ordinary Cal-  
ling, on the Lord's Day, or any Part,  
thereof (Works of Necessity and Charity  
only excepted) on the Penalty of Five  
Shillings for every such Default.

That no Person whatsoever shall on the  
Lord's Day, or any Part thereof, cry,  
shew forth, or expose to sale, any Wares,  
Merchandizes, Fruit, Herbs, Goods or  
Chattels whatsoever, on Pain of forfeiting  
the said Goods so cried, shewed forth,  
&c.

That no Drover, Horse-courser, Wag-  
goner, Butcher, Higlar, or any of their  
Servants, shall travel to their Inns on the  
Lord's Day, or any Part thereof, on  
Penalty of Twenty Shillings for every  
such Offence, &c.



THE  
L O R D's-D A Y  
T O B E  
Kept Holy, &c.

S. I R, a good Morning to you, How do you do to-Day? I have made bold to visit you this Morning, hoping I have not broke the Bonds of our Friendship in my Reproof last Night, for the exercising of your Trade on the *Lord's-Day*. Indeed, I was a little concern'd our Dispute happen'd so late last Night, as that we could not come to a Conclusion, which is the Occasion of my coming this Morning.

N. Mr. S. I am glad to see you this Morning with all my Heart, and, for my part, I am so far from breaking the Bonds of Friendship with you, that I heartily thank you for your mild Reproof, tho' I cannot be of your Mind, nor think it so great a Sin as you speak of: For were I convinced of it, I would, for the future, leave off exercising of my Trade on that Day.

S. Truly Mr. N. I think our heavenly Father hath said enough to convince both you and me that it is a Sin, in these Words ; *Remember that thou keep Holy the Sabbath Day.* And seeing that God himself has hallowed this Day, how can that Man be Holy, who wilfully prophanes it, by following his ordinary Calling or Trade on that Day ? Besides, you see that God hath placed this Commandment in the midst of the Two Tables, with a Watch-Word of solemn Preparation for it, *REMEMBER that thou keep Holy the Sabbath-Day* ; as if this was to be kept above all the rest : And indeed, the due Observance of it is the best Help to the keeping of all the rest.

N. Mr. S. in all this you say very well ; but let me tell you that Christ is Lord of the Sabbath, and hath remitted the Rigour of Moses's Law ; for 'tis said, *The Sabbath was made for Man.*

S. In this Mr. N. you make for me, and not for yourself ; 'tis true indeed, *The Sabbath was made for Man* ; but not to follow his Trade, or spend his Time in Tipling at Ale-houses or Taverns : It was made for him to buy the Bread of Heaven, and the Water of Life ; 'tis a Market-day for our Souls, that we may buy the Food of Angels, and the Milk of the Word of

God to feed them with, which is to be had without Money, and without Price. And if, as you say, Christ be Lord of the Sabbath, it ought to make us the more admire the wonderful Work of our Redemption ; and as he is Lord of the Day, we ought to spend our Time in his Service, and keep the Day to him, who rose on it from the Dead, that so we may raise our Minds and Souls to Newness of Life, and make all our Works spiritual ; for saith the Lord by the Prophet, Isa. lviii. 13, 14. *And call the Sabbath a Delight, the holy of the Lord, honourable, and thou shalt honour him ; not doing thine own Ways, nor finding thine own Pleasure, nor speaking thine own Words : Then shalt thou delight thyself in the Lord, and he will cause thee to ride upon the high Places of the Earth, and feed thee with the Heritage of Jacob thy Father : For the Mouth of the Lord hath spoken it.*

And I think I may say, God hath writ it over and over again with his own Fingers in Tables of Stone, to signify the Authority and Perpetuity of it : For all that God wrote were moral and perpetual Commandments, and they are reckon'd Ten in number ; if this were taken away by Christ, or was now but an abrogated Ceremony, then there would be but Nine

Commandments: But to end this Controversy, Christ professeth in *Mat. v. 17.* *That he came not to destroy the Moral Law;* but, as the Learned Dr. *Hammond* paraphrases upon it, to repair and make up whatsoever is wanting; insomuch, that our Saviour saith again in the 19th Verse, *Whosoever therefore shall break one of these least Commandments, and shall teach Men so, he shall be called the least in the Kingdom of Heaven:* Or be despised and rejected by God in the Day of Judgment; according to the said Paraphrase.

*N.* Indeed Mr. *S.* you have almost convinced me that it is a Sin, and I could wish it were not practised; but if I should leave off trading on this Day, others will not, and so I may lose my Customers, it being so much practised, or else I would leave off for the future. And I could wish it were an universal Practice not to trade on this sacred Day.

*S.* I am glad Mr. *N.* to hear this ingenuous Expression from you, but I am sorry you should mistrust God's Providence, when it is in him only that *we live, and move, and have our Being;* for, let me tell you plainly, this will avail but little in the last Day. We must not answer there, when God calls us to account for the Breach of this Day, that we feared losing our

our Trade, or did it to get a Livelihood ; this will not excuse the breaking of the Commandments. And if others will do it, that will be no Excuse for me ; for if Ten Thousand break a Commandment, that will not give me a Dispensation, and make me guiltless ; others doing of it is no Argument that it is no Sin, therefore that must not be my Rule to go by, who am obliged by my Baptismal Vow to fight against the World, and all Appearance of Evil. Where God commands, it is my Duty to obey, and not to fear what the World will say, or the losing of my Trade ; but do my Duty to him, and leave the Event to his Providence, as *Abraham* did in the offering up of his Son ; and I think it will not be amiss to shew you an Instance of God's Providence in a like Case with yours.

It was to an Acquaintance of mine, some time since, I think it not proper to mention his Name, he was a Baker by Trade, but ever thought it unlawful to heat his Oven on the *Lord's-Day*, so that he did not do it ; and being importuned by several to heat it, he would not yield, but went to some pious and learned Divines, to know whether it was lawful or not ; they told him it was not, except in Cases of Necessity : But neither he nor they

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they thought it needful for him or his Servants to work on that Day, since it was so plain a Breach of the Fourth Commandment.

The Baker being a good Man, did not raise the silly Objection of losing his Trade, which you and other Men seem to do ; he loved to discharge his Duty to God, and in so doing, left the Event to his Providence. And tha' some of his Customers left him, because he would not bake or sell Bread on that Holy Day, yet that did not in the least move him, or make him mistrust God's Providence. And as God loves to reward his Servants in a visible Manner sometimes, so in this Case, to let the besotted World see what Happiness they miss in not serving him ; for the Scene here soon alter'd, and in a little Time, his Customers began to come again in greater Numbers than they went away ; and he had so great a Trade on the Week-days, that he himself said, he desired no greater so long as he lived. I might have given a fuller Account of this good Man, but it would take up too much of our Time at present. But as for your wishing just now that it might be an universal Practice for all of your Trade to leave off, then you would leave off yourself too ; that I must confess shews the Weakness of your Faith,

Faith, as well as of your Virtue ; 'tis doubtless your Duty to amend one, and then go on to promote the same in others, by your own Practice, by which means I doubt not but in a little Time you would find the Benefit, as well as the good Man I have just now mentioned.

*N.* Truly Mr. *S.* I wish there were more such Men as this you speak of, for indeed he had a stronger Faith than I have.

*S.* Truly your Wish is good, but wishing will not do the Work of God, therefore strive to make yourself what you desire others to be, and in this degenerate Age shew yourself an Example to others ; for God delights in a Free-will-Offering, and expects his Servants should wait upon him in the midst of Difficulties. If we will give ourselves Time to consider, his Wages are infinitely beyond our Labour ; our Task is short, but our Rest is long ; and the Reward of Obedience will be great, tho' the besotted World will not see it.

*N.* 'Tis something strange, if it be so great a Sin as you speak of, that so many Hundreds of Ale-Houses, Taverns, and Coffee-Houses, should be so much frequented, and they not see the Greatness of the Sin, though some of them are thought to be honest Men.

*S.* It

S. It is strange, as you say, that so many should do it, and not see the greatness of the Sin, tho' I am apt to believe they do, but their Interest keeps them from believing it in good earnest.

I have met with several religious Men that keep Taverns and Ale-Houses, who will not let Company into their Houses on the Lord's-Day ; and the whole Family spend the Day in public and private Exercises of Religion, as if they kept a private House ; and they confess they find the Benefit of it, as all must who rely on the Providence of God, and who see the Greatness of the Sin, and avoid it.

However, if others cannot or will not see their Sins, that's no Example for you and me ; as I told you before, though ten Thousand do it, that takes not off the Sin. You see some Hundreds will *Cozen, Swear, and be Drunk*, yet all this while the Sin is great ; for it is said, *They shall not inhabit the New Jerusalem.*

And so here the Commandment is plain ; for on the *Lord's-Day*, *Thou shalt not do any manner of Work*, (except Works of Necessity, Mercy, or Charity) *neither thou, nor thy Son, nor thy Daughter, thy Man Servant, nor thy Maid Servant, nor thy Cattle, nor the Stranger that is within thy Gates* :

*Gates* : For, let me tell you, the Sin is so much the greater, and more aggravating, by being done *by a Multitude*, which we are not to follow to do Evil. And tho' you think some of them honest Men that do so, yet they may be carnal ; and if so, the Apostle tells us, *The carnal Man cannot conceive the Things of the Spirit of God, neither doth he know them, because they are spiritually discerned*. You will find all good Men in every Age have look'd upon it as a Sin, and some Hundreds have writ against it ; the Laws of the Land are also levelled against it ; but I wish they were more vigorously put in Execution against all those who profane the Sabbath.

\* It is not very long since our late gracious Queen, of happy Memory, did send a Letter to the Justices of *Middlesex* (I believe you may remember it) to put the Laws in Execution against profaning the *Lord's-Day*, and other Sins : And in the Order which the Justices put out, they were to punish all Persons that frequented either Ale-Houses, Taverns, or Coffee-Houses, as well out of Divine Service as in ; and that none should expose their Goods to Sale on the *Lord's-Day*. Our present gracious Queen hath put out a

Pro-

\* This Book was first publish'd in the Reign of Queen Anne.

Proclamation, and among other Things, commands the Act for the better Observation of the *Lord's-Day*, to be religiously observed, on Pain of her highest Displeasure. This reminds me of a Friend of mine who was walking along the Streets on the *Lord's-Day*, and seeing a Woman exposing her Fruit and Herbs to Sale, he spoke to her of the ill Consequence of it, and told her, *She ought to go to Church, and serve God.* The Woman reply'd, she took more Money on the *Lord's-Day* than on any Day of the Week besides, and she could not live if she did not do it.

*My Friend, said he to the Woman, if you would but keep the Lord's-Day as you ought, and not sell your Things on it, but shut up your Cellar, and go to Church, and serve God, and when you come home, spend your Time in reading the Word of God, using Prayer, and rendering Praises to him for all his Mercies. In so doing you need not doubt but God would be infinitely kind, and send a Blessing upon your Labour the rest of the Week, which you cannot expect so long as you make a Market-Day of his Sabbath.*

The Woman accepted of his Counsel, took in her Things, shut up her Doors, and went to Church. My Friend called upon the poor Woman some time after, who

who was glad to see him, and thanked him for his good Advice, saying she had found his Words true, for ever since she had kept the Sabbath-Day, she sold more Things on *Mondays* and *Tuesdays* than before she used to do all the Week.

N. Your Friend I think did very well, I wish others would do the same; and this Story of yours puts me in mind of a Book I have of Judge *Hales*'s, where he saith something to this Effect, if I am not mistaken: If you please I'll fetch the Book, and read the Passage to you.

S. I pray do, if it be not too great a Trouble for you.

N. The Passage is this, 'tis in a Letter to his Children: ' Because I have by long and sound Experience found, that the due Observance of this Day [*meaning the Lord's-Day*] and the Duties of it, have been of singular Comfort and Advantage to me, and I doubt not but it will prove so to you. God Almighty is Lord of our Time, and lends it to us; and it is but just we should consecrate this Part of that Time to him: So I have found by a strict and diligent Observation, that a due Observance of this Day, hath ever had joined to it a Blessing upon the rest of my Time, and the Week that hath so begun

‘ hath been blessed and prosperous to me.  
‘ On the other Side, when I have been  
‘ negligent of the Duties of this Day, the  
‘ rest of the Week has been unsuccessful  
‘ and unhappy to my own secular Employ-  
‘ ments; so that I could easily make an  
‘ Estimate of my Successes in my own se-  
‘ cular Employments the Week following,  
‘ by the Manner of my passing of this Day;  
‘ and this I do not write lightly or incon-  
‘ siderately, but upon a long and sound  
‘ Observation and Experience, because I  
‘ find in the World much Looseness and  
‘ Apostacy from their Duty. People be-  
‘ gin to be cold and careles in it, allow-  
‘ ing themselves Sports and Recreations,  
‘ and secular Implyments in it, without  
‘ any Necessity, which is a sad Spectacle,  
‘ and an ill Presage. It concerns me there-  
‘ fore (that am your Father) as much as I  
‘ may, to rescue you from that Sin, which  
‘ the Example of others, and the Inclina-  
‘ tions and Inconsiderateness of Youth, is  
‘ otherwise apt to lead you into.’

I will read no farther at this Time, be-  
cause I would have some more Discourse  
with you, since you have been so kind as  
to come and spend so much Time with me.

S. I think what you have read to me, is  
much to the same Purpose of what I came

to

to you about ; I am glad to see you have so good a Book, I desire you will read it a little oftner than I fear you have yet done, I hope you will pardon my course Compliment, for I fear you have not much minded it heretofore : I find there are further Directions in this Book ; for he saith, *It is not a Necessity to do a Work upon this Day, when it might be done upon another Day* ; this makes me more admire at you, having so good a Book, and in it so good Reasons against the exercising of your Trade on the Lord's-Day ; for Shame be of another Mind, and leave off for the future.

*N.* Alas ! I have a great many good Books, tho', with Shame I may say it, I have not minded them ; I have the *Practice of Piety*, and the *Whole Duty of Man*, besides the holy Bible, and other good Books ; I hope God will forgive me for the Neglect of them. Indeed I was never so much convinced as I am at this Time by your Discourse ; and for the future, through the Grace of God, I will be more careful.

*S.* I pray God you may ; I would fain recommend to you that Passage in the *Practice of Piety* about keeping the Lord's-Day, since you say you have the Book ; and when you read it, apply it to yourself, and consider well the Truth of what is said ;

do not read it carelessly, but consider your Soul lies at Stake, and that it is worth your taking care of. Pray pardon me for being so earnest with you, for I desire no other Thing than the Good of your Soul. And I appeal to your own Conscience, whether if you should hear the *Black-smith* at his Anvil, with his Men beating and hammering the Iron, you would not think him cruel, and of an Iron Nature, tho' at the same time his Men are not under so great Temptations as yours ; and if it be a Fault in them, why not in yourself and Servants, who are confined to all Sorts of Companies and Humours, which corrupt both Mind and Manners ; and when they come to be Masters themselves (as if out of Revenge) they expect their Servants should do the same ; and so the Prophaneness of this Day is strangely encreased, and the Lord of Glory too little honoured or thought on.

*N.* I thank you heartily for taking so much Pains with me, I am satisfied you do it for my Good ; and my own Conscience tells me I ought to take your Advice, only I am afraid of losing my Trade, except others would leave off as well as I, and then I could do it cheerfully.

*S.* Alas ! this is a childish reasoning ; for

for if other Men will poison themselves, why should you? If other Men be never so bad, that's no Example for you to follow. If they are unreasonable, why should you lose your Wits! Do but look upon your Soul as worth more than all the Riches of the World; and if other Men will venture the Hazard of their Souls by prophaning this Day of the Lord, why should you? If they drink, cheat and abuse themselves, must you do so too? How can you be afraid of Want, when you do not see a Bird starve for want of Food? and if you cannot live so high as you have done before, yet you will find more Content; for how can Want be grievous to him, who considers that the Author and Captain of our Salvation was in Want, and his Followers were so too, and yet did live in Heaven: Therefore if thy Calling is an Occasion of sinning, away with it, and turn Ploughmen or Servant, rather than live in the Breach of a known Command or Sin: *Seek first the Kingdom of Heaven, and its Righteousness;* look after the Concerns of your Soul, and then as for Necessaries, thy God will not suffer thee to want them.

*N.* I am convinced, and thro' the Grace of God, I will leave off exercising my

Trade on the Lord's-Day for the future.

S. I must confess you make my Heart rejoice to hear this Anfwer from you ; I pray God keep you always in the same Mind, and I do not doubt but you will find a great deal of Comfort in it, and more than at present you can expect ; This puts me in mind of a certain Friend of mine that kept a Coffee-house, and would not sell any Coffee on the Lord's-Day ; some of his Customers began to leave him ; and tho' he was so strict, as they call it, as not to open his Doors on that Day, to let in Men to drink a Dish of Coffee, they told him, *That they thought there was no Harm in it.* But, said he, *that will not excuse me ; for if I may follow my Calling, you may as well follow yours ; and since you think it is a Sin for you to open your Shop, and keep your Servants at Work, why should I keep mine ? since making and selling of Coffee is Work to my Servants, I think they ought not to do it, nor myself neither ; for I never did, and I hope never shall.*

The Man was as good as his Word, and certainly he lost nothing by it ; for he is now become a rich Man ; and I hope you will follow his Example. For Faith shines then more gloriously, when it surmounts all

all worldly Difficulties, and triumphs over human Infirmities ; as in the Case before us ; when we give a just Honour to God, by keeping sacred his Holy Day ; and tho' we be hated and exposed by Men for so doing, yet let us trust to the Mouth of God for a Recompence of Reward, and make little Account of the Words of vain Men ; then may we expect the Heritage of *Jacob* our Father here, and hereafter to be infinitely recompenced for all the Dangers and Hardships we have suffered in God's Service on Earth ; and if we tread in the Steps of faithful *Jacob*, we shall inherit *Jacob's* Blessing ; for the Mouth of the Lord hath spoken it. And is it not a great Shame to see so many keep their Servants at home to draw Drink, and to sell Fruit and other Things, when they ought to be at Church, or in Reading the Word of God, or in some other Exercise suitable to the Day ? It is counted a *Persecution* when we are forced from the Church and publick Worship : If this then be a *Persecution*, I think he that denies himself and his Servants the Opportunity of coming to the publick Worship of God on the Lord's Day, is his own *Persecutor*. So that I am afraid, it too evidently appears in many Places, that

GOD

GOD is more dishonoured, and the Devil better served on this Day than on all the Days of the Week besides ; and for ought I know, the Judgments we lie under may be owing to the Prophaning of the Lord's Day ; for when we consider how much Righteousnessexalteth a Nation, & that Sin is a Reproach to any People ; we have reason to bewail this National Sin, and do all that lies in our Power to Remedy it ; and I think we have great Reason to pray for such worthy Magistrates, as put the Laws in Execution against those that prophane the Lord's-Day, since so many are hardened in this Sin, without feeling the least Remorse for it.

*N.* I have no more to offer against what you have said, only this, I wish that your Discourse with me at this time was written or printed, that I might communicate it to some of my Brother-Traders, in hopes that it might convince some of them, as it hath now done me, blessed be God for it.

*S.* I am willing to do all the good I can ; and if you think this Discourse may be of any Service to the Publick, I will recollect my Mind, and write it out for you.

*N.* In so doing you will very much oblige me.

S. Dear Friend, having performed my Promise, so far as I can remember, I have written our Dispute; but I must recommend it to you with a little Advice, it being written in such a homely Dress, that when you communicate it to your Friends, you would desire them to consider the good Intention and Truth of what is said, and in that Nature apply it to themselves; and in so doing, to read it over and over again, not as School-Boys do their Lessons, but as one that is in danger of his Soul, by living in the Sin it treats of.

For we ought to sanctify this Day of the Lord, not only by Resting from all Worldly Employments and Recreations, but by Consecrating that Rest to God, making it our Delight to spend our whole Time in his Service and to the best of our Power, to his Glory.

Take heed therefore of being found a slighter of these Duties, the Neglect whereof cannot consist with any true Vigour and Power of Religion, or any due Care of our own or others Souls that we ought to have a Care of. Consider God hath blessed and sanctified this Day not only as a Day of Service to himself, but as a time wherein he will confer Blessings on the conscientious Observers of it; for it is a special Day of proclaiming and sealing Pardons to peni-

tent Sinners. It is a blessed Day to the careful Observers of it, and sanctified to many gracious Purposes. *The Sabbath was made for Man*, saith our Saviour; that is, for Man's great Benefit and Advantage, if he will but observe and keep it as he ought to do. We know all good Men in all Ages have blamed those that made it a Day of Idleness and Feasting, of Past-time and Tipling, of Trading and Jollity, which take away the Taste of all spiritual Things, and make the Soul dull and flat to all spiritual Duties.

O that Men would but so keep this Day in their Health and Strength, as they will wish they had done when they come to die; for then, when it is too late, they will bewail their Neglect of it; of which wretched Folly we have daily too many sad and dismal Examples. Therefore let you and I take warming before it be too late: Let us keep Holy this Day of our dear Lord, and serve him in publick and private to the best of our Power while we sojourn here, then shall we be prepared, through his Merits, to keep a perpetual Sabbath in the Kingdom of Glory, and sing *Eternal Hallelujahs to him that sits on the Throne, and to the Lamb for ever and ever.*

So praying it may do good, as well to

your Friends, as yourself, and desiring once more they would apply it to their own Souls, it being purely designed for God's Glory, and their Good; I shall conclude with these Texts, out of the Word of GOD.

Thus saith the Lord, take heed to yourselves, and bear no Burden on the Sabbath-Day, nor bring it in by the Gates of Jerusalem. Neither carry forth a Burden out of your Houses on the Sabbath-Day, neither do ye any Work, but Hallow ye Sabbath-day, as I commanded your Fathers. But if ye will not hearken unto me to hallow the Sabbath-Day, and not to bear a Burden: Then will I kindle a Fire in the Gates thereof, and it shall devour the Palaces of Jerusalem, and it shall not be quenched. *Jerem. 17. 21, 22, 27.*

Ye shall keep the Sabbath therefore: For it is Holy unto you; every one that defileth it shall be put to Death: For whosoever doth any Work therein, that Soul shall be cut off from amongst his People. *Exod. 31. 14.*

In those Days saw I in Judah some treading Wine-presses on the Sabbath, and bringing in Sheaves, and lading Asses; as also Wine, Grapes and Figs, and all manner of Burdens, which they brought

into Jerusalem on the Sabbath-Day: And I testified against them, in the Day wherein they sold Victuals. There dwelt Men of Tyre also therein, which brought Fish, and all manner of Ware, and sold on the Sabbath unto the Children of Judah, and in Jerusalem. Then I contended with the Nobles of Judah, and said unto them, what evil thing is this that ye do, and profane the Sabbath-day? Did not your Fathers thus, and did not our God bring all this Evil upon us and upon this City? Yet ye bring more Wrath upon Israel by profaning the Sabbath. And it came to pass that when the Gates of Jerusalem began to be dark before the Sabbath, I commanded that the Gates should be shut, and charged that they should not be open till after the Sabbath: And some of my Servants set I at the Gates, that there should no Burden be brought in on the Sabbath-Day. So the Merchants and Sellers of all kind of Ware, lodged without Jerusalem once or twice. Then I testified against them, and said unto them why lodge ye about the wall? If ye do so again, I will lay Hands on you. From that time forth came they no more on the Sabbath. *Nebem. 13, 15, 16, 17, 18, 19, 20.*

F I N I S.

